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The AMERICAN FRIEND

[OCTOBER 11, 1951]

The Quaker Meeting for Business
Leonard S. Kenworthy

Memorials to Two Friends
Elbert Russell - Gurney Binford

Views From Our Readers
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Fall Survey of Literature
Reviews of Recent Books

Quakers Titles
A London Reflection

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

If the Quaker meeting for worship is one of the unique contributions of Friends to Christendom, the Quaker meeting for business is the other. Both are direct outcomes of the belief of Friends in Divine Guidance. If God speaks to men and women in periods of worship and helps them to find their proper orientation to life, He also speaks to men and women in periods of business and helps them to find the proper decisions for individuals and groups.

LEONARD S. KENWORTHY
The Quaker Meeting for Worship
(in this issue)

..Correspondence..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. MILTON

HOSPITALITY IMPORTANT

To the Editor:

This is to express my complete agreement with Laura E. Carson's "Hospitality Without Murmuring" (September 13 AMERICAN FRIEND). Too often Quaker machinery crowds out the most important call we all have to serve one another.

Many thanks to Laura Carson and to THE AMERICAN FRIEND.

Westtown, Pa. Charles W. Palmer

COMMENT ON CICERO

To the Editor:

I have read your appraisal of the "Cicero Affair" in THE AMERICAN FRIEND (August 16, 1951). You have treated the matter very kindly. Every right-minded person is absolutely opposed to mobs and mob-violence; yet we must acknowledge that when a person deliberately pursues a course that will call forth such violence, he must be satisfied to accept the consequences.

Yes, Clark (the Negro veteran) had the *legal* right to move in where he wished to live; perhaps we may even concede that he had the *moral* right. But he did not have the *aesthetic* or *self-respecting* right. How could a person with one shred of self-respect try to push himself in where he knew he was not wanted? That does not excuse the mob action but it explains it.

The advancement of colored people can only come from within; it cannot be superimposed from without. The *great* Negroes, such as Dr. Carver and Booker Washington, were not pushers or climbers; they were outstanding for their modesty.

Cannot every man in America *now* "breathe freely and bring up his family in decency, in an atmosphere of good feeling and spacious fellowship" if he acts reasonably and does not try forcibly to move mountains that it will take a millenium to level?

ANNA HAMILTON

845 Eastwood
Marshall, Missouri

Our correspondent's emphasis on nonviolence of any sort has validity, but our answer to the last paragraph is "No, he cannot." Nor will he be able to do so until those who hold and exercise the power to discriminate are challenged by all of us. Ed.

COMMENDS YOUNG FRIENDS

To the Editor:

The General Young Friends Conference recently held at Wilmington, Ohio, brought vividly to mind numerous others through the years, remembered as similar in many respects, but distinctive in other contributions. This one has encouraged various comparisons. Today's young people have marvelously acquired more facts, learned more techniques, seen more places, done more things, and had more experiences than their parents dreamed of at the same age. The results could be varied. The Young Friends at Wilmington positively awed me by their evident ability and self assurance and their apparent breadth of vision and depth of insight. The devotion, consecration, and hold upon spiritual reality of many of them also appeared to be superlative, but these belong to the intangibles which are beyond comparison.

The closing of the conference pointed up two questions: The first is summed up in a book title, *Little Man, What Now?* Will hopes be realized? Too often other conferences have inspired high resolve and provided mountain top experiences which have been largely forgotten after returning to life among others who seem to care little for the eternal verities. Second, what will be the attitude of the older Friends when the Young Friends come back full of enthusiasm and dedication to the unfinished task of faith at work in the individual, Meeting, community, nation and world? This is the center of the prayer for the concern here expressed: that we may provide whatever help and sympathetic understanding they need.

O. HERSCHEL FOLGER

2514 Berkley Place
Greensboro, North Carolina

MEETINGS TO BE CREDITED

In appreciative recognition of those meetings that have reported to us that they expect to make a hundred per cent contribution to the Quaker Hill Central Office Building Fund, estimated on a per capita basis, we hope to publish from time to time lists of such meetings in the columns of THE AMERICAN FRIEND.

List number one will appear in the November 22 issue and will contain the names of those meetings which, through personal contributions of their members or through Monthly Meeting action, have indicated their willingness to assume their proportionate share of the total amount needed. This first list will carry largely the names of meetings in Baltimore and Wilmington Yearly Meetings where visitation to the local meeting has already been carried out. As visitation and presentation is made to other Yearly Meetings, later lists will carry the names of their meetings also.

It will be understood that these lists will be based on contributions promised and not necessarily on cash received. Some contributions are being made on a two or three year basis, as found most convenient to the donors.

Reports of amounts that Local Meetings have agreed to contribute, should reach me at the Friends Central Office, 101 South Eighth Street, Richmond, Indiana, not later than November 12, in order to appear in the first list.

R. ERNEST LAMB,
Campaign Director

Religion is a thing not alien to us. It has to be evolved out of us. It is always within us: with some consciously so, with others, quite unconsciously. But it is always there.

Gandhi

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Editorials . . .

Axioms for World Order

RECENTLY we thumbed through some old text books of high school days. Here was a book on geometry and near the front of it a list of axioms. They are so simple and obvious that even in our teens we wondered why they should be written. Of course they were true: quantities equal to the same quantity are equal to each other; the whole is greater than any of its parts; the whole is equal to the sum of all its parts; a straight line is the shortest distance between two points.

Ridiculously simple! Yet what if they suddenly became untrue? They are simple, obvious, yet basic—so basic, one's mind cannot imagine a world without them. They are self-evident.

Are there some self-evident truths without which there can be no sane and secure world? There are. They are easily recognized, but difficult to apply. Let us take the geometric axioms and try to find their parallels:

Quantities equal to the same quantity are equal to each other. There are no separate national measurements for the elements of a good social order. The underlying virtues which give a nation solid foundations are exactly the same in Alaska and South Africa, in America and Russia. The physical and spiritual laws are *universal* and eternal— that's why they are *laws.* It would be ridiculous to refer to the Chinese form of the law of gravity or to the American variant of that law. Just as certainly as there are standard weights and measures, there are standard laws of the spiritual life that are common to all nations. *The moral principles basic to one nation are the same for every nation.*

The whole is equal to the sum of all its parts. There is no possibility, in the final sense, of a salvation for the individual or for society that is not total. A sound and happy world order cannot ignore any of its parts. None of them must be allowed to degenerate while others prosper. Sooner or later every part will pay the price for such negligence. Likewise each part must stay in balance. No "leading" nation can lead for long. The law of health requires attention to all members of the world body, in a *common* responsibility. *The welfare of all is determined by the welfare of each.*

A straight line is the shortest distance between two points. Contending nations and other groups of human beings must learn that men are worthy of our concern, not because of their nationality, race or class, but because *they are men.* To hold that faith and to act upon it would bring our bargaining diplomacy *to the real point.* So long as we are concerned, not for people as such, but for Russians, Americans, Caucasians, etc., our approach to problems will be defensive and therefore evasive, devious and face-saving. Instead we need to "come to the point"—to the heart of the problem. *The shortest distance between the point of disagreement and the answer is a straight line.*

To say that these are axioms—self-evident in their relation to human progress—is not to say that one nation or person alone can always act upon them. There must be a general awakening to them by all parties involved, and the world must be organized upon a basis which assumes that they are true.

"A Creed for Singing"

IN his devotional column of the previous issue of this journal, William Clark distinguishes between "A creed for signing" and "A creed for singing."

That is an important discernment. Transposing one's faith from prose to poetry is not to move from fact to fancy. It is rather to use words in order to get beneath words to the fountain source of spirit out of which they come. We are not taking our faith seriously enough until we "sing" it, for vital faith is not an intellectual definition, it is an experience. How often statements of faith have been imprisoned in words—in finished sentences, sanctified by time. Dare you touch them!

Unless the chords of the heart are brought into a vibrant response, faith will remain only as intellectual assent, easily signed, but often curiously mixed — no matter how orthodox — with spiritual heresy. How zealously the Church has often defended its written creeds while losing the experience they were intended to represent.

The Psalmist offers us a splendid example when he sings, "The Lord is my shepherd; I shall not want . . ." Reduce his words to literalism and they have little meaning, for the Shepherd Psalm is not a definition. It is a spiritual experience spilling over the brim of words by which he sings. Creeds are imagery by which we seek to convey to one another the grand personal meanings of Christian faith. So long as we know what we are doing, the writing or telling of our faith can be profitable. But if our words once become "set" in the "cement" of tradition, the life and vitality has gone. Anyone can *sign* them but few feel inspired to *sing* them.

We should not be indifferent, and certainly not careless, in formulating our faith, but we should remember the mortality of words and the immortality of a living faith expressed in *fresh* words from generation to generation. No other expression is so nearly immortal as song. The Shepherd Psalm is song and it will outlive a thousand "finished" definitions of God.

Singing on the Street

USUALLY the blind man with his accordion and tin cup sings on the street corner for such benevolence as the Saturday shopping crowd may give. His selection of songs includes religious and love tunes of a popular yet less worthy kind. He sings them, one after the other, in indiscriminate sequence.

Not so with the man we met an hour ago. We heard his voice down the street and would have suspected an open window in a music studio but for the accordion accompaniment. A small circle of people, obviously impressed, were gathered around him, wondering at his voice and at his repertoire of songs. From Shubert's "Ave Maria" he went to "The Lord's Prayer" by Malotte. A listener wished that he might sing an operatic aria to bring out the full potential of his talent. The accordion accompaniment was not so well done, tending to smother the fine timbre of his voice.

From a financial viewpoint the excellence of his performance was paying well. Apparently there were fewer, but larger contributions. "How does it happen that a man with that voice and taste for good music is singing on the street," was the main question among his listeners. We were told by someone who knew about him that he had been offered a position in a reputable music aggregation, but had refused it.

It was generally assumed by his listeners that he had missed his opportunity. Had he? Not many of us can sing well and yet fewer of us ever sing on the street. Yet whenever or wherever we sing, why not bring to it our best—treating the occasion as an opportunity. Singing, speaking, or living anywhere is not a second rate job. Why do we expect the best in the studio and the worst on the street?

Dr. Donald O. Soper, an English minister, has not disdained to speak in Hyde Park, simply because that famous park gives opportunity for all kinds of queer ideas and strange political and religious doctrines of a thousand varieties. He has accepted Hyde Park as an opportunity. Is there any situation where our best is too good?

The street singer came to the climax of the Lord's Prayer and his voice rose to fill his words, "For thine is the kingdom, and the power, and the glory, forever. Amen."

Sing on, blind friend! If there is any place that needs your message, surely it is the market place!

E. T. E.

Critical reviews of recent religious and social books.

Fall Survey of Literature

The Coming of Age of Christianity, Sir James Marchant, editor; contributors, W. R. Mathews, John Foster, H. P. Van Dusen, A. D. Ritchie, Stephen Neill, Sydney Cave. Henry Regnery; 190 pages; $2.50.

This book is an attempt to appreciate the accomplishments of Christianity in the past 19 centuries. Running through the various contributions like a refrain is a feeling of satisfaction in the great missionary achievements of the 19th century and the newer ecumenical developments. It is a feeling of pride that is quite justified considering that in the 19th century Christianity made more gains than in the entire 18 centuries preceding and that not until then was the trend in Christianity changed from one of division and contention to one of unity and love. The book is more than mere back slapping; it is an attempt to appreciate and understand in order that we might estimate where we stand today and what are our future prospects.

The contributors are men who are in touch with the problems of Christianity and are not slaves to blind optimism. Two of the best chapters deal with internal problems of Christianity, the problem of interpreting the significance of Jesus in terms of the thought patterns of our day, and the problem of the relation of science and religion, a patch of thorns that has been a hiding place for many with an irreligious turn of mind.

This is not a book for one who seldom reads religious books, for you will need to have done some religious thinking in order to enjoy it, but neither is it beyond the grasp of the average thinking Christian. From a Quaker point of view, less of an emphasis on creeds would have been an improvement. It is, however, a worthwhile attempt to gain for Christians the perspective of the sweep of the centuries and to help them orient themselves to the road ahead.

Richard Faux

The One Church, by Clarence Tucker Craig; Abingdon-Cokesbury; 155 pages; $2.00.

With the coming into existence of the World Council of Churches, the National Council of Churches and local church cooperative fellowships, the problem of church unity has become important. We are past the stage in which warm words of friendliness to the idea are enough. We now must settle down to the serious business of understanding the nature of unity and the steps in it.

There is in this book, a simplified "theology of the church" which should be interesting to Friends. In the minds of the diverse groups of the Christian world, the question of unification is quite profound — the churches cannot decide simply to unite. The basis of the Church (spelled with a capital letter) must be understood. We have now the framework for unity on the way, but unity in its final meaning has not been achieved. Can it be? This book says, "Yes." We should understand how it is possible.

Within the ecumenical movement, Quakers stand at one extreme — the "left" perhaps — and that fact is noted in the book. Quakers are something of a welcome "problem child" in the movement. They, more than others therefore, should understand the sense in which they are a part of this grand new fact of the twentieth century—the ecumenical movement.

Here is also an excellent thumbnail review of several denominational points of view and the barriers that separate them. This book is popular in style.

Handbook of Denominations in the United States, by Frank S. Mead; Abingdon-Cokesbury; 207 pages; $2.75.

Here is a collection of thumb nail sketches of the history, organization and present status of 225 denominations in the U.S.A. It is well written and more accurate (so far as the reference to Friends is concerned) than are most books of this type.

The Handbook is an interesting source books, a kind of encyclopedia in one volume, on the churches well known and less known. It also carries a table of statistics on membership. "Where can I find the facts about that denomination?" Here they are. Relatively inexpensive, this book might well be in every home, church and public library.

The Ministry of Jesus: A Devotional Study, by Charles F. Whiston; Pilgrim Press, 1951; 153 pages; $2.00.

The author intends that by study and devotion "we shall sit often at the feet of Jesus and saturate our whole life of praying with the spirit and truth that is in our Lord"; that the prayer life projected in these pages may serve to help and increase our devotional insight. Says Georgia Harkness: "It is not easy to combine a critical study of the Gospel record with devotional reading. This book succeeds in doing so. In eighty-six studies based mainly on the Gospel of Mark, the author assists those who 'would see Jesus' with both mind and heart."

James R. Furbay

Justice and the Law of Love, by Konrad Braun; Contemporary Books; 72 pages; $1.00.

This book, given as the Swarthmore Lecture at London Yearly Meeting in 1950, was summarized in the June 22, 1950, issue of THE AMERICAN FRIEND. It is a clear, masterful presentation of a basic problem for all who are trying to hold ideals and apply them in a non-receptive world. Here love is presented as the fulfillment of justice, but not without the awareness of the difficulties involved. The author clearly distinguishes between "the desirable and the obtainable." The true function of an ideal in an unideal world is realistically portrayed.

This thesis is liberally illustrated and very readable. It deals with the very essence of progress. Quakers and all peace workers should profit by this basic treatise, for it discerns the real issue in the development of society toward higher levels. It is at once functional in concept and definitive in presentation.

The author, Dr. Konrad Braun, was formerly a judge in the Berlin Court of Appel until dismissed by the Nazis. He left Berlin for England in 1938 and joined the Society of Friends three years later. Since 1941 he has been a lecturer in international relations at Woodbrooke.

Living Without Hate, by Alfred J. Marrow; Harper and Brothers; 262 pages; $3.50.

"Scientific approaches to human relations," is an accurate description of this book which deals with the new research of a certain group of psychologists attempting to build better relationships between individuals and groups. The author in a very capable and interesting manner describes experiments in dealing with prejudice, the roots of prejudice and various things that do or do not change the prejudices of individuals. He reports action research on the part of social psychologists in connection with food prejudices, housing and the question of segregation, racial prejudices and industrial relations in pilot projects from which we can learn more about a scientific approach to the questions of world peace and peaceful relationships between men.

This book contains too many psychological terms to be widely read or popular but every individual who is concerned in the matters of racial, industrial, and world peace, those who are attempting seriously to do something about these problems, should read this book. Here, perhaps, we will find new directions for our thinking and effective means of education and leadership in solving some of these problems that are going to either destroy our world or build a new one.

Wm. Merton Scott

Collision of East and West, by Herrymon Maurer, with an introduction by Hu Shih; Henry Regnery Company; 301 pages; $4.50.

For anyone interested in the development of conflict in the East, and that seems to be where attention is focused at the moment, this book gives an interesting background. As its title implies, it is concerned with the collision of the Eastern cultures, influenced by Confucius and Lao-Tze in China, and the western cultures, largely under the United States sphere of influence.

The author, who has been an instructor at the University of Nanking, analyzes the points of collision in what he calls the four cornered war; China and Japan; Japan and the United States; China and the United States; China and Russia. Gromyko predicted recently that the Japanese Peace Treaty would touch off further war in the East. Whether or not he is right remains to be seen, but one can get a better understanding of the situation in Korea and postwar Japan by reading this up-to-date, enlightening and educative analysis.

Herrymon Maurer, a member of the Board of Editors of *Fortune Magazine,* is a Friend and a lecturer at Pendle Hill.

John Kriebel

The revised edition of *Church Building Finance* by Elbert M. Conover is now available from the National Council of Churches for 75 cents. The booklet covers the significance, organization and system of financial programs for building.

House of Clay, by Ruth Beeghly Statler; Brethren Publishing House; 270 pp.; $2.75.

House of Clay is a very human story of how a few families and a minister handle the tensions in a community of non-Caucasians and liberal-minded Caucasians. Teen-agers will be interested because the solution of race problems is made by young people, and they see Christ's way of life become a reality. Parents can appreciate this book as a help in answering questions that arise with their children's association with other races. Children learn that color in humans is like the color of houses—it is the spirit that makes an individual and it is the people in a house that make a real home. The author of *House of Clay* is well known for her novel, *Whither Thou Goest.*

Zula Hall

Wings of Decision, by Ethel Shellenberger; Herald Press, Scottdale, Pa.; 240 pages; $2.75.

Our generation has produced many who can write with clarity and persuasiveness in the fields of science and philosophy. A few have touched the very throne of God with works of praise and adoration, but rare indeed is it that we find one who can interpret with authority the questionings, doubts, and inspirations which come to boys and girls as they are becoming men and women. Though the story comes from a Mennonite setting, the author deals most effectively with two aspects of life about which Friends are deeply concerned. The focal point of the story is upon two Mennonite boys in their efforts to make decisions concerning their participation in the military draft. However, the intensely spiritual family life which lay behind David Shepherd's decision to stand by his convictions as a conscientious objector is certainly more than incidental to the story. Ethel Shellenberger writes with an authority which could come only from a deep spiritual life and an extensive ministry to the needs of young men and young women, both in the home and in her years of teaching in the public schools.

Although especially good for boys and girls of high school age, the book is also highly commended to their parents. Unfortunately many young people and parents alike will find the pattern of family life somewhat utopian and unrealistic. If such seems to be the case, I would suggest that the reflection is not upon the author's concept of family living, but rather upon our failure to make real Christianity a part of family living.

One criticism I would make of the book is that the implication could be drawn at some points that if one simply

(Continued on page 334)

The Quaker Meeting for Business

By Leonard S. Kenworthy

MANY persons outside the Society of Friends have recently "discovered" the Quaker meeting for business and have been intrigued by its methods. Stuart Chase has devoted a full chapter in his recent book, *Roads to Agreement,* to the Quaker monthly meeting and Morris Llewellyn Cooke wrote an article quite recently for the *New York Times Magazine Section* on the Quaker way of doing business.

These and other persons interested in the practical application of democracy are searching for improved methods and techniques. In the Quaker meeting for business they have found something which strikes them as unusual, unique, and full of promise for other groups.

Perhaps we who are Quakers need to review from time to time the meaning of this phase of our Society. We may need to remind ourselves of its importance and methods. We may need to re-evaluate our own practices in committees and in monthly meetings as they relate to the Quaker way of doing business. We may need to re-educate ourselves and others on this aspect of Quakerism. Perhaps we have taken our meeting for business too much for granted.

If the Quaker meeting for worship is one of the unique contributions of Friends to Christendom, the Quaker meeting for business is the other. Both are direct outcomes of the belief of Friends in Divine Guidance. If God speaks to men and women in periods of worship and helps them to find their proper orientation to life, He also speaks to men and women in periods of business and helps them to find the proper decisions for individuals and groups. This concept of Guidance is fundamental to an understanding of the business meeting. This idea is basic in the conduct of Quaker affairs.

Bearing this central concept in mind, let us examine more closely some important aspects of the meeting for business.

I

The Need for an Atmosphere of Worship. A Quaker business meeting should always be conducted in an atmosphere of worship. Only if such a spirit pervades the group will this method of doing business really work.

The business meeting should open with a period of silence. If the business session follows a meeting for worship, the period of silence may be short. But it is important that there be such an introductory period in order that the minds of Friends be cleared of everyday worries and cares and a spirit of search for Divine Guidance be developed.

Such a period of silence can become a ritual. It can become a form. It can become a perfunctory procedure, especially if it is too brief. That is what happens in far too many Quaker groups. But where it is a real period of worship, the minds and souls of Friends are prepared for an unusual experience of corporate guidance, of creative group thinking. That is the business meeting at its best.

From the opening period of worship until the closing Minute and brief pause at the end, the meeting should move along in a spirit of worship. Short periods of silence may be observed throughout the session. Sometimes there may be but a moment's silence as the clerk prepares a Minute of the group's decision. At other times there may be a longer period of worship. Once in a long time there may even be a brief prayer or message interspersed with the speaking. In former times such messages were fairly frequent; today they are far too rare. The atmosphere should be unhurried, the participants relaxed. The business should move along efficiently on a conveyor belt of silence or float along quickly on a stream of silence.

As George Fox counselled, "Friends are not to meet like a company of people about town or parish business . . . but to wait upon the Lord."

Is such an attitude of worship observed in your meeting for business? Does your group practice the Presence in the Midst in monthly meeting as well as in meetings for worship? Are your business sessions unhurried, the participants relaxed? These are important questions for any Quaker group.

II

The Desirability of Widespread Participation and Live Concerns. A Quaker business meeting for business should also be an inclusive gathering. It should be a meeting of the entire group. It should attract all the members of the Society who can possibly attend. It should be composed of men and women, young people, and children. If the Meeting is to move as a united group it is important that all members of that group share in the decisions.

Ideally, then, the Quaker meeting for business is a rare form of democracy. It is not the commonly accepted form of political democracy with motions and majority-minority reports, limited to adults. It is not the kind of theocracy practiced by some churches. It is a religious democracy in which *all* persons participate.

The time for the business meeting needs to be set when as many persons as possible can attend. For that reason some Meetings have begun to hold their business sessions after Meeting on Sunday. That is advantageous for some groups, but it often makes for a hurried period. A few Meetings now plan a Sunday dinner together with the meeting for business in the early afternoon. That tends to combine the commendable practice of a common meal with a more leisurely period of business. Other groups have a mid-week supper together, a short period for committees to meet, and then the monthly meeting.

Each group needs to examine this problem of a suitable time for the business meeting, bearing in mind the importance of widespread participation and an unhurried period for transacting the affairs of the group.

Equally important is the necessity of having enough vital business to encourage wide attendance. If the business meeting is limited to the perfunctory reports of committees and routine business, Friends should not expect a large attendance. But if the routine aspects of the life of the Meeting and be kept to a minimum and time zealously guarded for an exploration of vital concerns, there is likely to be much more widespread participation.

How does your Meeting rate on these

Leonard Kenworthy, Professor of Education at Brooklyn College, New York, is known to Friends through a number of pamphlets and articles on education and Quakerism, and through the Speaks *series. He hopes to publish this winter a book tentatively titled, "Toward a Fourth Century of Quakerism." This simply written yet perceptive discussion of the value and function of the Quaker business meeting will be the final chapter of that book. We feel that this article can be of great importance and use to Friends. If our readers desire reprints, we will arrange a separate printing. Please let* THE AMERICAN FRIEND *know immediately if your Meeting can use free copies of* The Quaker Meeting for Business.

aspects of the business session? Does it attract a large proportion of the resident members? Do young people and children attend as well as older Friends? Has your Meeting found a convenient time for such sessions? Have you experimented with a common meal as one part of the life of the group? Are your monthly meetings dealing with live and vital concerns? These, too, are important queries for any Quaker group.

III

The Importance of the Clerk. The central figure in any Quaker business meeting is the clerk. He should not be conspicuous. He should not direct or dominate the group. He should not force decisions when the gathering is not ready to make them.

Nevertheless, he is the most important person in the business session. His job requires special qualifications. He should be a sensitive person, a person with rare gifts in helping to create a permissive atmosphere in which all persons will want to participate. He should quickly grasp the business at hand and be able to draw out varying points of view. He should be able to move the meeting along quickly without cutting off important discussion. He should be particularly responsive to the mood of the meeting. In some ways he should be like a piece of litmus paper, recording in his own mind and then on paper the feelings of the group.

At times he may need to have a sense of humor and to use that gift as a means of relieving any tensions that may arise.

Above all, he needs to believe in the principle of Divine Guidance and to practice it.

In most Meetings there is an assistant clerk who records the group decisions, but where this is also done by the clerk, he needs the additional talent of being able to record quickly and tersely the sense of the meeting.

This is asking much of a clerk, but there are many individuals serving in that capacity in Meetings across the United States and around the world who have all or almost all of these qualities. Many are older, more mature Friends. A few are young persons. To watch them in action is to realize the potentialities in people. To participate in a business meeting under such a clerk is to recognize the possibilities of a Quaker meeting for business.

Does your monthly meeting, quarterly meeting, or yearly meeting have such clerks? Do you fully appreciate their work? Do you occasionally express your appreciation to them? Has your Meeting examined its own practices in regard to rotating clerks so that others may develop these skills? Since the clerk is so important to a group, great care should be exercised in the selection of the person for that post.

IV

The Significance of Size. The Quaker meeting for business should also be fairly small. Since the aim of the group is to develop a sense of belonging on the part of each member and to have all persons share in the decisions of the group, the size of the meeting is important.

The writer does not care to hazard a statement of the maximum size which is possible for a monthly meeting, but it is generally agreed that groups over fifty or sixty do not develop very easily the characteristics which have just been outlined.

It is true that the Quaker way of doing business is used in yearly meeting groups as large as a thousand persons, but there is seldom the same feeling of participation in such a large gathering as there is in smaller groups. Furthermore, participation in large bodies would not be possible were it not for the small monthly meetings which serve as training grounds in this procedure.

The very small business meeting where only a few members take part is probably more deterimental than the large group. In such instances, a small group of Friends makes the decisions for the group and tends to develop monopolistic control.

What is the average size of your meeting for business? Is it too large, too small? Have you found that size is an important factor? Do your members feel that they share in decisions in the monthly meeting? Do they have the same feeling in larger bodies? What suggestions do you have for handling business in large bodies of Friends so that the same spirit exists there as it does in smaller groups?

V

The Search for Unanimity. Any Minute recording the action of a Quaker meeting should be the combined statement of all members of the group. It should be a record of a decision on which all can agree. It should state the convictions of everyone rather than the views of a majority or a minority. More important, such decisions should be as close to the Divine Will, speaking through the monthly meeting, as it is possible for human beings to come.

Such decisions are sometimes difficult to reach. Often times it seems that Quaker groups move frightfully slowly. But history has proved over and over again that when the decision is one which is made by everyone, the group moves forward en masse rather than one group moving ahead and other groups remaining behind, with a splintering of the group.

Several factors enter into such a search for unanimity.

One of these is the spirit of *open-mindedness.* If Friends enter a business meeting with their minds completely made up or in a spirit of debate or contention, unanimity is not likely to be reached. The period of worship which precedes the business session can help to create an atmosphere in which people will search for common ground rather than defending their own points of view. But a short period of silence cannot offset years of training in seeking one's own way. The search for unanimity in a monthly meeting is successful only when the members have practiced for many years a seeking attitude, a desire for achieving the common good, a spirit of reconciliation.

Unanimity is not always easily achieved. There will be times in every Friends group when there is disagreement. Sometimes the differences between individuals and groups are deep. Often these differences are based on sincere convictions. In instances where there are such disagreements, Friends usually use two methods. One of these is the *period of silent waiting.* The clerk may sense a spirit of contention arising or may recognize the deep differences which exist in the group. He, or some other member of the group, may suggest a period of worship in which Friends strive to find their way out of the impasse which they seem to be approaching. Many, many times this has resulted in a renewed spirit of cooperation and in a solution to the problem at hand.

At times, however, no agreement seems possible. Friends are not clear as to the course to take. In such circumstances it may be necessary to resort to *postponement.* The matter may be referred to a committee for further exploration or the topic may be tabled for a period of months or even years until the group can move as a united body, until unanimity is reached.

Occasionally it is necessary for a decision to be made at once and before complete agreement is achieved. In such cases it may be necessary for a minority to concede without being completely convinced. Ideally, this would never happen; actually, it sometimes does. But such decisions are fraught with danger and should not be resorted to lightly or often. Unless it is absolutely imperative that a decision be made, postponement should be the rule in such cases.

In this search for unanimity in a Quaker business meeting, it is important that the views of all persons be heard. But the expressions of some members of the Meeting may be listened to with greater care than the words of others. Persons whose spiritual sensitivity is better developed and

whose wisdom is generally recognized, will be heard with more openness. These persons are often referred to as "weighty Friends." In the words of Tom Kelly, they are persons "with delicate attunement both to heaven and earth." In this respect a Quaker business meeting is different from the one vote per person concept of democracy which is practiced by most groups in this country. It is another of those characteristics which make the Quaker meeting for business a special type of group gathering.

Those who do not fully appreciate this search for unanimity often assume that the end result is one of compromise. This is sometimes true. But when a Quaker business meeting is functioning properly, something better than compromise results. Howard Brinton has referred to that "something" in these words: "The synthesis of a variety of elements is often obtained by a kind of cross-fertilization and the final result is not therefore, or at least it ought not to be, a compromise. Given time and proper conditions, a group idea, which is not the arithmetical sum of individual contributions nor their greatest common divisor, but a new creation or mutation, finally evolves."

The Discipline of one yearly meeting expresses the same idea in this manner: ". . . experience has demonstrated that in the united worship and activities of a religious group the spiritual discernment is sharpened by the stimulus, counsel, and judgment of all, so that the final knowledge or decision of the group is usually superior to that of the individual."

This superior idea, this plus quality, this composite judgment is difficult to describe, but those who have experienced such group decisions can testify to its effectiveness.

Does your Meeting seek for unanimity? Do its members come to the business sessions with open-mindedness? Do you practice periods of silent waiting and postponement when differences seem difficult or impossible to resolve? Have you occasionally experienced the growth of a group decision which was superior to any proposals of individuals? If so, your Meeting has gone a long way towards becoming a fine example of the Quaker meeting for business. If not, perhaps a study of Quaker group techniques would be profitable.

VI

The Necessity of Records. Another feature of the Quaker business meeting is the manner of recording the decisions of the group. In most organizations, this is done by a secretary, with the records written up after the meeting and read at the next business session. In a Quaker meeting for business it is the group which makes the decision and in a sense it is the group which writes the Minute.

After a decision is made, the clerk or an assistant clerk, should read to the monthly meeting a summary of the discussion and a statement of the final result attained. The approval of the group should be obtained or changes should be suggested and a revised Minute read to the body. In this way the spirit and action of the monthly meeting is recorded and approved by everyone at the time when it is made rather than as a memory of a secretary of what transpired.

Such records or Minutes are an important part of the records of a Meeting. Howard Brinton has referred to them as "both a spiritual diary and a chronicle of social action." These Minutes should be carefully preserved as a part of the Meeting's history.

The writing of such records requires special skills, but there are many clerks and assistant or recording clerks who have developed extraordinary skill in writing Minutes.

Does your Meeting record its decisions at the time when they are made? Does it read the Minutes to the group for their approval? Do a large number of persons share in the approval of the Minutes? Do you have a clerk who is skilled in this procedure? Do you rotate this office every few years in order to develop other persons with this talent and in order to share the burden of this post? Do you retain your records in a safe place as a part of the history of your Meeting? These, too, seem to the writer to be important questions for any Quaker group.

VII

The Use of "Quaker Methods" by Non-Quaker Groups. In the beginning of this essay reference was made to the keen interest of some non-Friends in this Quaker way of doing business. Several groups have experimented already with many aspects of this procedure, including the group which drafted the Acheson-Lilienthal report on atomic energy and the President's Water Resources Policy Commission.

Several of these groups have proved that many parts of the Quaker procedure are applicable to non-Quaker groups. But it may be well to sound a warning to those who think of the Quaker meeting for business as solely or even chiefly based on methods or techniques or skills. Primarily and basically the Quaker business meeting is an extension of the Meeting for Worship and its so-called "methods" are best applied where there is a spirit of worship and a reliance upon Divine Guidance in group affairs. It is the spirit in which the meeting for business is conducted rather than the skil which makes it unique. Those perso who wish to transfer the practices of religious body to non-religious grou would do well to bear this statemer in mind.

Experimentation with Quaker met ods of doing business should be encou aged by other groups, but they shoul be aware of the central concepts of Quaker monthly meeting.

Conclusion. The Quaker meeting fo business is a precious heritage. It one of the unique contributions of earl Friends to Christendom. It is a ra form of group experience for whic we should be extremely grateful to ou forebears.

It should be studied by all Friend today and become a part of the exper ence of every Quaker group rather tha becoming an unused part of our trad tion. It needs to be practiced to be pre served.

PLANS DEVELOPED FOR WORLD FAITH AND ORDER CONFERENCE

One hundred and fifty-nine religiou bodies, including the Five Years Meet ing of Friends, will be represente when the third World Conference o Faith and Order convenes at Lund Sweden, in 1952. Previous World Con ferences on Faith and Order were hel at Lausanne, Switzerland in 1927 and a Edinburg, Scotland, in 1937. The Fait and Order Movement, together wit the Life and Work Movement, initiate the World Council of Churches. Thre reports will provide the main base for discussion at the Lund Conference They are: "The Nature of the Church," "Ways of Worship," and "Inter-Com munion."

RECOMMENDATION

Richmond Miller, Field Secretary o Philadelphia Yearly Meeting, recom mends *Britain in 1951*, one of the Fodo Guide series, for Friends intending t visit Britain this year or next year fo the 1952 World Conference and Tecen tenary Celebrations. The book, pub lished by David McKay, may be pur chased through the Book and Supply House.

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GURNEY BINFORD

1865 - 1951

Gurney Binford was born in 1865 in Hancock County, Indiana, to Josiah and Margaret Fell Binford. He passed away on September 13, 1951, at Whittier, California, after a lifetime of service to the Society of Friends and to the people of Japan.

He attended the Carthage, Indiana, High School and later graduated from Kansas State Normal School. He also studied at various times at Earlham College, the White Bible Seminary in New York, Columbia School of Theology, Northwestern University and Garrett Theological Seminary.

He first went to Japan in 1893 as a missionary under Canada Yearly Meeting of Friends. The appointment was for a five year term to teach in Tokyo in a school which trained young men to be Christian evangelists and preachers. This Japanese Friends Mission was founded and administered by Friends in Philadelphia. Gurney Binford returned to his home in Haviland, Kansas, for a short period during this first term, and was recorded as a minister by his home Meeting in 1895. He returned again to the United States in 1897 because of broken health.

In 1899, he married Elizabeth J. Schneider at Richmond, Indiana, and went with her under appointment of Canada Friends to Japan later in that year. The service of the Binfords in Japan from that time until their retirement in 1936 touched many areas. For the first thirteen years, Gurney and Elizabeth Binford lived in Mito, teaching Bible classes and helping the young Friends Meeting in Mito. From 1913-1920, Gurney Binford traveled over Japan, spreading knowledge of the Christian way of life with Gospel tent meetings. He used a motorcycle for travel often, and it became a well known adjunct to his work. He was called "Batabata Been San" in imitation of the sound of the motorcycle and his last name. During the third period of his work, from 1921-1936, he and Elizabeth Binford opened up new work centers and Monthly Meetings, and also conducted "Rural Gospel Schools." Several later widely-known Japanese were influenced under this work.

During all of his time in Japan, Gurney Binford cooperated with Japanese Christians and Friends Missionaries in maintaining organized Meetings of Friends and in building the organization of the Yearly Meeting. He also participated in federated activities of the different Protestant organizations.

After retirement, Gurney Binford settled in Los Angeles in March, 1938, and gave much time to fellowship with Japanese-Americans as well as to the general work of Friends in America. In 1950 Gurney Binford published *As I Remember It — 43 Years in Japan*, a memoir of the life of service he and Elizabeth Binford, who had preceded him in death, had lived.

EVENING

Across the white-capped sea of time
I see the lights of home;
My ears are deaf to the storm-bell's chime,
Eyes blind to the churning foam;
And the fading years with all they bore
Seem only a dream tonight —
For my heart knows naught but expectancy,
Facing the nearing light.

VIDA R. PRIBBENOW

THE GATE

An upward slope
And often steep, is life;
Still at its crest
There is a green hedge with a gate —
A white gate open to the Infinite.

I love a gate!

And even though
We burdens bear along the climb,
Joy travels too,
And love for grief,
Between the green and blue.

There comes a strange glad urge
To top the hill, and times
When tired souls can hardly wait
To slip released and free
Within the gate.

And this, Dear Heart, is death.

ALICE PERKINS

MORNING MELODY

O bird on the eaves of the rooftop,
Then down in the leaves of the hedge,
My soul is athirst for your singing
As I lean from my wide window ledge!
Sweet winds tell of night-blooming jasmine —
Red rays of the swift-rising sun —
Earth wakes in melodious matin
Atune with the Infinite One!

ANNA DOAN STEPHENS

Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now.

Saint Theresa

ELBERT RUSSELL

1871 - 1951

Elbert Russell, well-known Quaker educator and leader, passed away at his home in St. Petersburg, Florida, on September 21, at the age of eighty.

He was born in Friendsville, Tennessee, in 1871, and moved as a child with his parents to West Newton, Indiana, a few years later. An 1894 graduate of Earlham College, he also held a master's degree from Earlham and one from the University of Chicago as well as a Ph.D. from Chicago. He was awarded an honorary D.D. by Earlham in 1944.

Elbert Russell served as professor of Biblical literature at Earlham College for eighteen years, ministering as college pastor while he was on the faculty. He taught for a short time at Johns Hopkins and was head of Woolman School for a number of years. Returning to the United States from a lecture tour in Austria and Germany in 1924 and 1925, he organized the school of religion at Duke University, where he served until his retirement. He had been dean emeritus of the school of religion since 1941. During his teaching career, he had also been a lecturer in Biblical literature at Swarthmore College and a lecturer in Quaker history in the Haverford College Graduate School. After his retirement from Duke, he taught for a year at Guilford College and, last year, at the newly formed College of the Gulf States at Mobile, Alabama.

Elbert Russell as a writer was best known for his widely-used *History of Quakerism*, published in 1942. He gave the Isaac T. and Lida K. Johnson Lecture at Five Years Meeting in October, 1950, and that lecture, "Friends at Mid-Century," is available in printed form.

Serving as Friends representative to the Conference on Life and Work at Stockholm in 1925 and at Oxford in 1937, and at the Conference on Faith and Order at Edinburgh in 1937, Elbert Russell played a very important part in the ecumenical relations of the Society of Friends.

One of Elbert Russell's last services was as the leader of a Friends Ministerial School for Western Yearly Meeting held at Kokomo, Indiana, this summer. He spoke often to Friends groups in many parts of the country and gave freely of his time as speaker, teacher, and counsellor.

Surviving are his wife, Lieuetta Cox Russell; a son, Josiah Russell, professor of history at the University of New Mexico; a daughter, Marcia Russell Gobbel of Greensboro, North Carolina; and five grandchildren, Luther and Rachel Gobbel, and Elbert, Walter and Joan Russell. Funeral services were

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BOOK REVIEWS

(Continued from page 329)

trusts in God, things will work out in such a way as to fulfill our desires. I feel confident from some of the things which Mrs. Shellengerger says in the book that she realizes quite well that following God may bring great suffering and deprivation.

Taking full cognizance of the ridicule and derision and hardship which come from the acceptance of Christian pacifism, Ethel Shellenberger makes of the testimony a heroic challenge which calls for the very best which young men have to give.

Lawrence H. Peery

A Meditation on Heaven, by K. L. Carrick Smith, 10c; *The Membership of Children in the Society of Friends,* by Stephen J. Thorne, 15c; *Prophetic Quakerism,* by Lewis Benson, 20c; all published by the Friends Home Service Committee, London.

These three pamphlets, the most recent publications of the British Home Service Council, offer well written and thoughtful discourses on three subjects of interest to Friends. *A Meditation on Heaven* is a quiet and cheerful essay on the importance of "the life that is our inheritance from God." Stephen Thorne's address on *The Membership of Children* was given at London Yearly Meeting this year. It deals with the history of the view that children are as much members of the Society of Friends as their parents, and the importance of this belief. In *Prophetic Quakerism,* Lewis Benson presents a scholarly study of the prophetic elements in the Quakerism of the past and of today.

Abingdon-Cokesbury Press has announced that competition is again open for their $7,500 award for the manuscript which "will accomplish the greatest good for the Christian faith and Christian living among all people." The award was first offered in 1946 to encourage the writing of distinguished books in the broad field of evangelical Christianity. *Here I Stand,* Roland H. Bainton's best-selling biography of Martin Luther, was the 1950 winner of the biennial award.

ELBERT RUSSELL

(Continued from page 333)

held at St. Petersburg, Florida, where Elbert Russell had lived in partial retirement for the last several years, serving as a leader in the St. Petersburg Friends Meeting.

THREE GENERATIONS OF QUAKER INDIANS

This brief recollection of Jack Armstrong, American Indian Friend of the previous century, comes from facts supplied by Thomas J. and Theresa Armstrong, members of Council House Friends Meeting in Oklahoma. The last two paragraphs were written by Ruthanna Simms, Executive Director of the Associated Executive Committee of Friends on Indian Affairs.

Jack Armstrong, father of Susan Fisher and Thomas J. Armstrong and grandfather of Tommy Joe Armstrong, was a full blood Indian. He fought in the Civil War for the freedom of the Negro. After he returned home, the Government allotted land to the Indians.

Jack Armstrong, with his family, lived in what is called Brushey Hollow, about six miles from Council House Friends Church. Early in life he was converted and became a member of Council House Meeting.

He did what he could for his people and neighbors. He was Chief of his tribe for a number of years. Indian children could go to the Indian mission school at Wyandotte, but there was no school for the white children as this was before statehood in Oklahoma. He and a few neighbors built a 14x24 building for the benefit of the white children who had no school to go to. This school was maintained by parents paying one dollar per month for each child they sent to school. There were usually 16 or 18 students enrolled, so that was what the teacher's salary was.

There were also religious meetings held in this building—Sunday School and revivals—with Uncle Jack usually keeping the ministers. He was known to his friends and neighbors as "Uncle Jack." He was a very devoted Christian and set a very good example for his fellowmen. He is remembered in Council House community for his strong prayer life, and his loyalty to the church when few were faithful. He never turned anyone from his door if it was in his power to help them. He helped to raise other children besides his own.

* * * *

Thomas J. Armstrong, of the Council House Meeting, has proved a worthy son of his father, serving the Oklahoma Senecas as Tribal Chief for 17 years, and holding the confidence and respect of all who knew him. While employed as Jailor of the County Jail in Miami, Oklahoma, a few years ago, he arranged for religious meetings to be held in the jail on Sunday afternoons and asked Friends to attend and speak to the prisoners.

Thomas J. Armstrong, Jr., grandson of "Uncle Jack," is now a student at Friends University, Wichita, Kansas, helped this year by a scholarship provided by the Youth Section of the United Society of Friends Women. Tommy Joe's scholarship fund offers a beautiful way for us to pay tribute to the Indian Chief of earlier days who built that pioneer school house for white children "who had no school to go to."

GOD SEND US MEN — AND WOMEN!

A Bit of Humor from Jamaica

It was nearing the close of one of the sessions of the Jamaica Yearly Meeting just before Easter, 1949. The Yearly Meeting had had a special session in honour of Mary White, Sada Stanley, Alice Kennedy and the late Alsina Andrews, pioneer missionaries who were about to retire from active service.

Mary White had begun the work at Prospect West and Port Antonio; Alice Kennedy had worked in St. Mary; Sada Stanley had opened the Lyndale Home for Girls at Highgate, St. Mary; and Alsina Andrews had been the first principal of Happy Grove School in Portland. These valiant white-haired ladies had given a total of nearly 170 years of missionary service to Jamaica and were affectionately and graciously blessed, thanked and prayed over.

The American visitors were properly impressed not only by the affection the Jamaicans were showing for "the dear old Quaker ladies" but also by the religious sense of the occasion.

During a period of moving silence, a young Jamaican rose slowly to his feet and offered a short, sincere, inspiring prayer. Before he resumed his seat another thought seemed to come to him and he asked the congregation to join him in singing a well known hymn.

"Let us sing together, Friends," he announced, "Hymn Number 55." As we turned the pages of the Fellowship Hymnal, we were first embarrassed and then amused, for the first line of the hymn ran—"God send us men . . ."

Kenneth B. M. Crooks

A BOOK FOR THE CHILDREN

Perilous Voyage, by Elsie Ball; Abingdon-Cokesbury; 128 pages; $1.75.

This is a story concerning the times when Paul was making his voyages to Rome. It is exciting from the moment young Rufus' father is slain by a neighboring tribe through Rufus' meeting the Roman citizen, Metellus, and his acquaintance with Paul, who causes him to accept the Christian faith. The ship wreck and the adventures of this young boy would appeal tremendously to children of Junior age.

Olaf Hanson

QUAKERS AND TITLES

London Reflections

A few days ago the Town Clerk of a London Borough came to me to enquire whether there would be any objection felt in the Society to a Quaker being made a freeman of the Borough, which, as the Town Clerk pointed out, was the highest honour that could be given by a Borough Council to a citizen as a reward for conspicuous public service.

In answer to his question I pointed out that the decision was left by the Society to each individual Friend. The Society urged upon its members the duty of public service, not because of possible rewards, but because such work was a natural channel for concerned Christian service.

Whilst, I said, it was a happy thing that this borough desired to show its appreciation of the service rendered by this particular Friend, he was after all only doing what, as a Christian and a Quaker, he should be doing.

Glorious Inconsistency

It is good to be able to report that Friends in this country are gloriously inconsistent in some respects as far as so called "worldly honours" are concerned.

Whilst most British Friends would agree with the principle of service without regard for reward, yet it is also true that after each "Honours List" is issued, the London *Friend* proudly makes special mention of those Friends who have been singled out for recognition by the state, because of their public services.

I well remember a prominent Friend, when he heard that a member, well known to him, had been raised to the peerage, shaking his head sadly and saying "I don't like titled Quakers" and then adding in the same breath, "I must write and congratulate him." One avenue of political service is of course opened by membership of the House of Lords and this would appear to be a valid reason for a Friend to accept the honour.

This however raises the issue of how to address titled Quakers. In principle it is easy enough as can be seen in the sessions of Yearly Meeting when the ancient custom of using both Christian and surnames is strictly adhered to. Often however, it is not so simple in personal conversation — this is due to the fact that sometimes (but not often) those with titles are proud of them, and are inclined to be rather touchy when not addressed "properly." More often the titleless Friend feels he achieves some reflected glory by calling someone "Lord X."

It is to be regretted that the excellent habit of using Christian and surnames is sometimes in danger of being lost, and one hears a Friend speaking of Mrs. Y, Mr. Z. This I am sure reflects a lack of true Quaker fellowship, but it is also partly a reaction to the equally unQuakerly habit of using the Christian name only, on almost the first meeting with a person. Such familiarity is often mistaken for friendliness, but on the contrary, experience has shown that it all too frequently means a superficial attitude to personal relationships, and tends to cheapen the meaning of friendship.

I have always been glad of the Quaker tradition of being able to drop titles and formal modes of address, but at the same time of being able to use the dignified yet friendly "full name approach," until the relationship has reached a depth where the use of the Christian name only is a natural expression of the quality of personal friendship.

One last point—despite the good example of a number of American Friends who visit England and speak "the plain language," the hope of reintroducing "thee and thou" into our speech here is a forlorn one. A few traditional Quaker families use it but only very few, and it is rarely heard in the families of convinced Friends.

George H. Gorman

MEN OF IOWA BUILD

Ten cabins and a lodge building now rest on Quaker Heights, Iowa Yearly Meeting Camp near New Providence, Iowa. The Men's Extension Movement has furnished the incentive and the power for this new development. Already some Young Friends groups have used the camp.

The next move is the building of a caretaker's cabin. It is expected that finally a full time person will be employed for this and other duties in the Yearly Meeting. The combination of work with the summer camps and a full time service for Young Friends has been considered. It is also suggested that a new Meeting of Friends be set up eventually on or near the camp.

To date there is an investment of more than $25,000 in the new Quaker Heights Camp.

The men also have recommended to the Yearly Meeting that R. Ernest Lamb be welcomed to the Yearly Meeting to direct the raising of money for the new Central Office Building at Richmond.

The continuing President of the Quaker Heights Board for the second year is Harold Bacon of Searsboro, Iowa.

NEW A.F.S.C. PROGRAM PLANNED FOR INDIA

The Sambalpur District in the state of Orissa, India, has been selected by the American Friends Service Committee as the site of a pilot project in social and technical assistance. The project will be financed in part by a grant from the Technical Cooperation Administration of the United States Department of State. A private engineering firm is undertaking a large-scale power and irrigation development on the Mahanadi River in northern Orissa, a project that will help prevent floods. In part, the Service Committee hopes to supplement this work by helping the local villagers to prepare themselves for the changes which are to take place. The work will probably involve public health and sanitation, improved methods of agriculture and soil conservation and encouragement of village industry.

Personnel for this new program will include Indians as well as persons from other countries. It is hoped that an expert in each field to be covered may be appointed, with an Indian understudy for each authority who will gradually take over the administrative work of the project.

The Orissa area suffers from extreme poverty. Local officials are very enthusiastic and cooperative about the project. There is also widespread interest in Gandhian philosophy in Orissa. Workers for the project will be selected on the same basis of religious and pacifist basis the AFSC seeks in all its workers. It is expected that the Orissa project will take from five to ten years for completion.

UNITED NATIONS WEEK

A world wide observance of United Nations Week offers an important opportunity for communities and churches to stir wider interest in the United Nations as a hope for peace. United Nations Week will be held this year from October 21-27. United Nations Day will be observed on October 24. The Church Peace Union has issued an eight-page leaflet entitled "United Nations Week, 1951" to aid religious organizations in making plans for the celebration of UN Day and UN Week. The folder contains concrete suggestions for programs, worship services, sermons, etc. Single copies are free. Order from Church Peace Union, 170 East 64th St., New York 21, New York.

FOR LIFE — A CREED

William Clark's meditation on *A Creed* will be continued in the next issue of this journal.

The Sunday School Lesson

Prepared by Russell E. Rees

For November 4—God Reveals Himself to Moses

Exodus 3:1-7, 10, 13-15

The patience of God in the making of a man should strike us as a remarkable thing. Paul was fourteen years in preparation before he was fitted for his great ministry. Moses was forty years in becoming the kind of man who could serve God with the proper humility and courage. Why does God wait so long? Why does he not create good men by fiat? Why does he not now raise up a new Luther or a new Fox?

"It is well to remember," wrote Dr. Sizoo, "that impatience is not a sign of power, but of impotence . . . Shallow people are always in a hurry. The person who is right can wait because the stars are on his side." And God is right, so He can wait forty years for the education and development of a man for the hour.

This does not mean that God is indolent, or that he does not care greatly about his causes. It means rather that good things cannot be done by bad people, and that until a man is ready inwardly and spiritually, even his best efforts may prove to be of little value.

The story of Moses is excellent study material in the ways of God in using men. There are at least four steps in the making of a man, useful to God. (1) Long preparation in humility is often necessary. When Moses tried to take things into his own hands and bring about a good end by murdering his enemies, he made a mess of the job. Forty years later he had learned true humility and could now follow the guidance of God.

(2) God can only use a man when he is sensitive to His voice. Many of us must pass innumerable burning bushes, or other places of equal revelation, but we are too busy with our trivial pursuits to turn aside to listen. Like the Priest and the Levite, we too pass by on the other side, and miss heaven's opportunity. Sensitiveness can be cultivated, and it is not a free gift to unworthy people. "Be still and know that I am God."

(3) Man must learn to use God's methods and to rely upon His wisdom and power. We are too prone to "seize this sorry scheme of things entire, and then remold it nearer to the heart's desire." It always looks easier to change the world than to change ourselves, and so we begin at the big end, instead of beginning at the small end, namely at the point of our own lives.

(4) Having heard the Voice, and allowed ourselves to be made new men, we are then ready to accept difficult undertakings. The organization and inspiration of the children of Israel was no little thing. Moses well knew his own limitations, but he now knew also that God was in it, and he became God's man of the hour.

God has not ceased to speak, through bushes or events or human needs. But we are so busy herding sheep (or dollars) that we pass by his flaming signals and fail to hear his words. If the story of Moses teaches one thing, it is this, when we will wait and learn and grow, in God's good time He can use us for the deliverance of his people, and for furthering his holy purposes.

Questions:

1. Have you ever had an experience similar to that of Moses? How did it happen? What has it meant to you?

2. How can you tell the difference between patience and indifference? What examples of patience can you recall, and how was it rewarded?

For November 11—Deliverance from Oppression

Exodus 12:30-31, 14:15-22, 31

Oppression seems to be a two-edged sword, hurting both the oppressed and the oppressor. A desperate man is a dangerous man, and when people are oppressed just so far they sometimes develop a kind of reckless daring which makes them a threat to all the other values of society. On the other hand, the oppressor often becomes soft and fearful, thinking only of how to maintain his position of master. Not only does he become weak physically from the lack of physical exercise, but he becomes uncertain emotionally because he is aware of his own moral unworthiness.

I suppose the average Egyptian thought of the Hebrews as dumb, driven oxen, too ignorant to rebel, and too craven to escape. When the hour of flight arrived, it was the Egyptians who were unable to stand the rigors of pursuit across the desert.

The factor which made possible the escape from Egypt was certainly the powerful influence of the personality of Moses, a man moved by the assurance of God's leadership. Like Nehemiah at a later time, the people had a mind to work, but only after the spark had been lighted by a man of faith. And even then Moses had to continue to kindle the spark as they went along. He had to speak to the children of Israel that they go forward, or they might have either died in the desert, or returned to their slavery and to the "flesh-pots" of Egypt.

The sins which make up the general term, oppression, are among the hardest sins to give up. The prophet Amos mercilessly indicted his own nation for selling the needy for a pair of shoes, called the luxury-enjoying rich the kine of Bashan, and promised destruction for the nation unless they repented and changed their ways. Many modern nations will give up almost every other vice rather than yield one inch of their right to oppress their colonies. The battle over human slavery was not finished with the end of our own civil war. Vestiges of it remain in discriminatory practices in almost every American city against the Negro, the Indian, the Mexican, the Chinese.

The current phases of the age-old conflict are frightening us as we have never been frightened before as a nation. There have always been hungry people in the world, but now the hungry believe that they do not need to remain hungry. They have been persuaded that a better distribution of food would make possible the feeding of their children. They are, like Markham's "Man with the Hoe," "bowed by the weight of centuries," but they are beginning to come awake. Some say the question is, will they get food by peaceful, or by violent means? And what is to be our role in this world problem? Are we to be part of the answer, or only part of the problem?

God is on the side of the oppressed, whether it is Israel in Egypt, the Negro in America, the peasant in Russia or the Oriental in the Far East. The thing for us to decide is whether we are on God's side, or ultimately on the side of those who oppress.

Questions:

1. How do you think God acts in any given situation to guarantee the liberty of people from oppression? How is he acting today?

2. What part should religion play in deliverance from oppression? Has it played that part in human history?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.

John Wesley

PACIFIC SCHOOL

Friendly Life — Far and Near

Dr. A. A. Bond, Friends missionary in Africa, is still bedfast, but improved in health and is at times able to be read to. His wife, Mira Bond, enjoys letters, magazines, books and other reading material. Their address is P. O. Box 266, Mombasa, Kenya, East Africa.

* * * *

Robert H. and Adelle Jay, pastors at Hasty, Colorado, are opening a new work at Albuquerque, New Mexico. Albuquerque Friends are not yet organized as a Monthly Meeting. Ella Tappana will serve as pastor of the Friends Meeting at Hasty.

* * * *

Emil Fuchs, German Friend and professor who visited in the United States two years ago, has been named by the East German government to a special group which, according to Associated Press, has been "assigned to build an ideological bridge between Marxism and Christianity." Emil Fuchs is professor of theology at Leipzig University.

* * * *

The National Conference of Christians and Jews, to further world brotherhood, has established a pilot experiment at Guilford College. This organization is giving the services of Dr. Gordon Lovejoy one day a week during this academic year. He will offer a two-hour course each semester and conduct a seminar in Human Relations.

* * * *

William Oats, headmaster of the Friends School at Hobart, Tasmania, who for the past two years has been on leave directing the International School at Geneva, is spending three months in the United States on his way home, accompanied by his family. He will visit Friends schools and Monthly Meetings as they can be fitted into his itinerary.

* * * *

Former chief Paulo Agoi, the first Christian chief in North Kavirondo, East Africa, died recently. He was a Friend for many years, and some 3,000 Christians crowded into the Vihiga church to pay their last respects. Leading elders of the Yearly Meeting were in charge of the service. Paulo Agoi was held in high esteem by Africans, missionaries and government officials.

* * * *

Carroll Feagins, Assistant Professor of Philosophy at Guilford College, will be doing graduate work for his doctor's degree at Northwestern University this year; and David Stafford, Assistant Professor of Sociology, is continuing study for his doctorate in sociology at the University of North Carolina. Their absences are arranged under Guilford's special plan to aid its permanent faculty in furthering their education.

* * * *

Wm. Merton Scott and Olaf Hansen of the Central Office staff are doing visitation work in their respective fields of work in Western Yearly Meeting this fall. Olaf Hansen spent three weeks in September and October doing field work in children's religious education in Western Yearly Meeting. Merton Scott will be in various local and quarterly meetings in Western Yearly Meeting during the month of October at the request of the Yearly Meeting Peace Committee.

* * * *

Our correspondent in Jamaica, Kenneth Crooks, reports that Logan and Opal Smith and their "three bright youngsters" arrived in Jamaica in September. Logan Smith took services at Seaside the two following Sundays and also at Amity Hall. He leads the School Chapel Wednesday mornings and is "well received." Billy and Tommy Smith are pupils at the Seaside Elementary School and Betty Lou Smith has begun to attend the first form classes at Happy Grove.

* * * *

The 1951 Annual Public Lecture Series arranged by Baltimore Friends will be given on the theme, "The Spiritual Concerns of the Religious Society of Friends." Lecturers will be William Wistar Comfort, *Ministry and the Meeting for Worship,* October 19; Moses Bailey, *Friends, Religions, and Mission,* October 26; Stuart Nelson, *Testimonies of Friends and Human Understanding,* November 2; Janet Whitney, *John Woolman's Message for Today,* November 9. These lectures will be held at the Stony Run Meetinghouse, 5116 North Charles St., Baltimore, Maryland. Registration fee for the series is one dollar; single lectures, fifty cents.

* * * *

A called meeting of all who are interested in studying the great need among Indians and the opportunities for service with them will be held at Poughkeepsie Friends Meetinghouse in Poughkeepsie, New York, on October 13 and 14. The meeting is sponsored by the New York Yearly Meetings' Indian Committee. Leaders at the conference will be Gertrude Jennings, Ruth Replogle and Ralph Rose. Topics include education among Indians, area surveys of the Indian picture, the contributions of missions, American Friends Service Committee work with Indians, and how Friends may best help the Indian. Reservations should be made through Laura Yingling, 1085 Linwood Ave., Ridgewood, New Jersey.

* * * *

Jackson and Caroline Palmer Bailey have been appointed to a two year term of service in Japan under the American Friends Service Committee. Both are recent graduates of Earlham College and members of Webster Friends Meeting near Richmond. Jack Bailey is also a member of Portland, Maine, Friends Meeting and Caroline Bailey a member of Chester, Pennsylvania, Friends Meeting. Jack Bailey took a master's degree in history at the University of Wisconsin last year. He will study in Japan under an AFSC scholarship until spring, after which he and Caroline Bailey will be in charge of an AFSC center in Tokyo.

* * * *

The third Conference on Friends Education was held at Pendle Hill on September 5-7. It was attended by 98 teachers and administrators in Friends schools, 23 schools and two colleges being represented. The Friends Council on Education sponsored the conference. Leaders were Howard H. Brinton, William Wistar Comfort, Burton P. Fowler, Clarence Pickett and others. Special evening lecturers were Samuel D. Marble of Wilmington College and William W. Clark of Oakwood School. A summary thought of the conference was that teachers "must instill in the child the realization that there is that of God within him, that he can find it in all people, and that unity in human relationships can be established where there is a common seeking for truth, an equality of respect, and smiplicity of life that seeks real values."

Friendly Fellowship

CHICAGO, ILLINOIS—William Matchett, son of James and Lucy Matchett, spoke to a meeting at the Chicago Friends Church, 108th and Artesian, recently on the Navajo Indians of Arizona. William Matchett, with his wife, and Albert and Helen Bailey and four other young people spent two months this past summer camping on the Reservation and becoming acquainted with the Navajos and their ways. The Navajos are very much withdrawn, living according to old customs and rather suspicious about accepting new people and teachings. They are less advanced in education than many other tribes. They raise sheep and goats, but the number has recently been restricted because

of lack of water and grazing land. The Navajos make beautiful pottery, blankets and other handiwork, some samples of which were on display. Colored scenery pictures were also shown. This group of young people became good Friends with the Navajo, and hope their dwelling among them had created a good feeling toward whites.

Emma H. Hadley

* * * *

INDIANA YEARLY MEETING—At the fall conference of the United Society of Friends Women in Indiana Yearly Meeting, 536 representatives gathered at the East Main Street Meetinghouse in Richmond. Hattie Leaser, President of the Yearly Meeting Society, opened the meeting. "Prayer at Nine" and special prayers for the mission fields followed. Nine workshops for different areas in the Society were conducted at the conference. Among the speakers at the conference were Merle Davis of the Mission Board and Ellen Peele Robinson, National President and guest of the Conference.

* * * *

HESPER, IOWA—Winneshiek Quarterly Meeting of Friends met in Hesper in late July. Pastors from other meetings in the quarter were present—J. D. Stanley of Valton, Wisconsin, and Lowell Rasmussen of Sturgeon Bay, Wisconsin. Many visitors were present, including Richard P. and Doris Newby of Minneapolis Meeting. Each of these pastors brought a message during the Quarterly Meeting. A group of juniors returning from Bible Camp at Quaker Heights spoke at the Sunday evening service, telling how Jesus had helped them and how they had enjoyed their period at the Camp. All meetings of this Quarterly Meeting were well attended and were an inspiration to all.

Minnie Bielski

* * * *

MUNCIE, INDIANA—The Diamond Anniversary of Muncie Meeting of Friends was celebrated at Friends Memorial in September. Among the events was a carry-in supper, after which movies recording all phases of our church life, from our beginning with six men, six women and six children, to our present membership of 1078, were shown. J. C. Roberts of the Delaware County Council of Churches gave a few remarks concerning his appreciation of Friends work. Elton Trueblood of Earlham College climaxed our celebration on Sunday morning with an address on "Where There Is No Vision the People Perish."

Helen Shenefield

* * * *

PORTLAND, INDIANA — Portland Quarterly Meeting met in September at Portland, Indiana, with an unusual attendance present, and a concern for God's work greatly felt by all. Harry Brady, a Portland Friend, reported on Indiana Yearly Meeting sessions. Visitors present included John Henry and Dorothy Sinton of Ireland, who were in the Quarterly Meeting area from September 8-13 meeting with various groups; several Friends from Fort Wayne; Vernon and Grace Houser from Cleveland, Oklahoma; and R. Ernest Lamb, Director of the Central Offices Building Fund. A basket dinner was served by the Pennville women.

Nellie Farris

* * * *

BEACONSFIELD, ONTARIO, CANADA — Beaconsfield is a rural community eighty miles southwest of Toronto. In July, 1876, the first Friends Meetinghouse was built there so that older Friends of the community would not have to walk the five miles through the bush to the "Old Brick" Meetinghouse near Norwich. To commemorate the event, local Friends celebrated the 75th anniversary in July. James Coney of Sedley, Virginia, Superintendent of Virginia Quarterly Meeting, was the speaker at the four services. The Sunday morning service on July 29 was attended by many Friends and friends of Friends who had in former years attended Beaconsfield Meeting or Sunday School.

Three members of our Meeting have been active members for seventy-five years. The late Charles Walker donated the land on which the Meetinghouse was built. He had the responsibility of the Sunday services for many years and was aided greatly by his wife, the former Martha Atkins, as well as his friend, Moses Corless. The descendants of these two families still carry the responsibility of the Meeting and Sunday School. The first minister was Daniel B. Cohoe. Others who have served as leaders were Robert Rogers, Frank Dell and A. J. Walker. Now the leaders are A. J. Walker and Theodore M. Hill. Norwich Monthly Meeting, which was formed in 1819, is now made up of the Beaconsfield Meeting.

Marion Nelson Hill

In the Larger Circle

Any city practicing racial discrimination will be automatically ruled out as a possible site for the National Council of Churches' headquarters. The twenty-five member committee on headquarters location, headed by Harold E. Stassen, disqualified discriminating cities at its first meeting recently. At present twelve cities have made formal bids for the headquarters: New York, Chicago, Cincinnati, Cleveland, Columbus, Pittsburgh, Syckoff, New Jersey, and five Indiana cities, Evansville, Fort Wayne, Indianapolis, South Bend and Muncie.

BIRTHS

ENSIGN—To David and Margot Ensign, a son, Paul Jonathan, on September 4, at New Bedford, Massachusetts.

GROVES — To Raymond and Shirley Wagoner Groves, a son, Michael Ray, on September 16, at Muncie, Indiana.

LUZANDER—To Harry, Jr., and Rita Grimes Luzander, a daughter, Barbara Ellen, on August 31, at Muncie, Indiana.

PARSONS—To Dean Clapper and Barbara Nesbit Clark Parsons, a daughter, Mary Lindley, on July 26, at Muncie, Indiana.

SHAW — To John and Nancy Martin Shaw, a daughter, Rebecca Jo, on September 12, at Muncie, Indiana.

SPARKS—To Lloyd and Alice Ratcliff Sparks of Lynnville, Iowa, a daughter, Mildred Ellen, on September 4, at Oskaloosa, Iowa.

TAYLOR—To James and Betty Taylor, a daughter, Elizabeth Lynn, on August 16, at Muncie, Indiana.

MARRIAGES

LESTER-CHIPMAN — Irma Chipman to Charles Lester, Jr., son of Sarah Lester, of Muncie, Indiana, on August 31, at Muncie, Indiana, with Robert M. Jones officiating.

THOMES-PORTER—Ruth Porter of the Minneapolis Friends Meeting to Walter Thomes of the Portland Friends Meeting in Maine, on May 26, at the Friends Meetinghouse in Minneapolis. Richard Newby performed the ceremony.

DEATHS

EVANS—Lavena Mae Evans, on September 9, aged forty-five. She was the daughter of Frank and Sophronia Evans. She was a member of Sabina Meeting, Sabina, Ohio, and attended church faithfully when she was well.

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Thomas C. Marshall, Jr., Proprietor, and member of Hockessin Friends Meeting

Surviving are her parents, one brother and three sisters. Funeral services were conducted by Chester B. McKean. Interment was in Sabina Cemetery.

LIGGETT—Alpha L. Liggett, on September 23, at Muncie, Indiana, aged sixty-three. Coming from Bryant to Muncie in 1917, she became a member of Friends Memorial Church in Muncie. Surviving are her husband, Jesse L. Liggett; a son, Jack Liggett; her mother, Mrs. Charles Haffner of Jay County; a brother, Carl Letts of New Castle; six sisters, Mrs. L. A. Goondz of Indianapolis, Mrs. Melva Kirby of Elkhart, Mrs. Morris Pingrey of Decatur, Mrs. Theodore Bird of Ann Arbor, Michigan, Mrs. Arza Goodnight of Jay County and Mrs. Ralph Stroud of Muncie; and three grandchildren. Robert M. Jones officiated at the funeral services. Interment was at Elm Ridge.

OSBORN — Romania Mendenhall Osborn, on September 21, aged seventy-three, at Rochester, New Hampshire, while visiting her daughter, Rachel Osborn. She was the daughter of Alvis and Susan Mendenhall, born in Economy, Indiana. Her husband, Frank Osborn, preceded her in death. She had been a member of the Friends Memorial Church in Muncie, Indiana, since her marriage in 1902, and had been very active in the local meeting, serving as an elder. Funeral services were conducted by Robert M. Jones at Muncie. Survivors are two daughters, Rachel Osborn, pastor of Gonic, New Hampshire, Friends Meeting, and Marjorie Kassun of Phoenix, Arizona; and one son, Joseph Osborn of Bozeman, Montana.

ALBERT SIMON

Word has come of the death of Albert Simon at Baltimore. Many Friends will remember the service he has rendered in America and abroad together with Emily Parker Simon.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C .Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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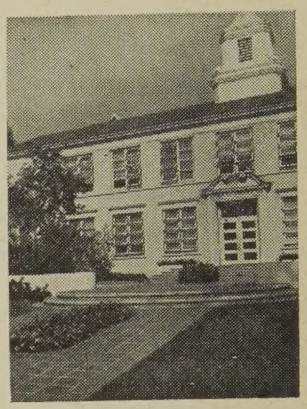

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